

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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MARTYRDOM.—Madagascar; it will be recollect, is an island on the coast of Africa, 900 miles in length, and about 200 in width. A portion of this island has been claimed by the English since 1814. The London Missionary Society have had missionaries here since 1818. In 1826, they had in their schools 1700 scholars. But since 1835 the native Christians have been exposed to severe persecutions. *Rafaravavy*, an eminent Christian woman after enduring much persecution, was finally put to death by spearing, on the 14th of Aug. 1837.

"She had said repeatedly by letter, to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was 35 years. Many even of the old people remarked, that they never had seen one so 'stubborn' as *Rafaravavy*; for, although the Queen forbade her to pray, she did pray even in iron, and continued to preach Christ to the officers and to the crowd that followed her nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance.

"Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labor from morning to night to the utmost limits of their strength. Their property has been confiscated. Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred."

A RECIPE FOR SPIRITUAL GROWTH.

EXTRACT FROM PENN.

"I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in the 19th Psalm 7-11, and the method of taking it in Prov. ii. 1-6. By the use of this medicine, and this method, you will as certainly improve and grow in grace, as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our notions; the Bible and prayer over it for the true understanding of it, is not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But, as it is written, 'the kingdom of heaven suffereth violence, and the violent take it by force,' so in nothing do we offer violence to our evil nature more than in studying God's holy word and earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost."

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.
DEPUTATION TO EASTERN MISSIONS.
JOURNAL OF MR. MALCOLM.

Combacolum.

At Combacolum I found a London missionary, Mr. Nimmo, successor to Mr. Crisp. The city contains forty thousand inhabitants, and was the capital of the ancient Chola dynasty, from which the whole coast of Coromandel (corruption of Cholamandel,) received its name. It is distinguished among Hindoo for its sanctity, and is one of idolatry's strongest holds in Southern India; though missionary labors have been carried forward by Protestants for more than seventy years. Great numbers of the inhabitants are of the brahmin caste. The pagodas, gateways and tanks are very fine.

The great cause of the celebrity of this seat of idolatry is the general belief that one of its great tanks, filled, every twelfth year, by the waters of the Ganges, which enter by a subterranean passage. Thousands of people, unable to go so far as Bengal, rush hither, from all parts of Southern India, at these favored times, and bring vast profit to the brahmans. The efficacy of this water is deemed sufficient, at these times, to wash away, from all who bathe in it, all manner of sin and impurity, even though contracted in many former transmigrations. Papists are numerous in this region, and add much to the difficulties of a missionary.

The station has not been without fruit: and some souls have evidently been born of God. The Danish missionaries at one time had a congregation of five hundred persons. But, among other causes, frequent intermissions of labor, by the death or removal of the missionary, have been very pernicious. Mr. Nimmo settled here in 1833, and has two hundred nominal Christians, (that is, baptized persons,) under his care, and a church of twelve members. Besides the chapel in the

city, he has three others in the vicinity, and employs five readers, from Tanjore. He has twelve small schools, eight of which are maintained by friends on the spot. Only four of his teachers are Christians. The Rev. Mr. Combs, from Tanjore, is about to settle in this city.

Tanjore.

At Tanjore a hearty welcome awaited me, to the house of the venerable Kohlhoff, the protege, friend and fellow-laborer of Schwartz. For more than fifty years he has been a missionary. I was charmed with his purity and simplicity of character, and enjoyed, during the three days spent under his hospitable roof, valuable opportunity of acquiring authentic knowledge of the history of missions in this region, and the deductions of his own long experience and observation.

The city is the residence of the rajah, who still reigns over the kingdom of Tanjore, paying three-fifths of the revenues to the Company. He is son of Serfojee, the rajah who was brought up by Schwartz, and who so sincerely loved that admirable man. His residence is within the fortress, and is reported to be very strong, and which contains not only the palace, but a population of many thousands.

The district of Tanjore was never actually occupied by the Mahometans. The Hindoo structures remained uninjured, and the religious revenues were not sequestered. Thus it is, that in no part of India does the brahminical faith show itself more imposingly. Almost every village has its brick pagoda, and lofty gateway, covered with statues in mortar. Brahmins hold all the power, and are the chief land-holders, and fill almost every lucrative office.

Schwartz lived within the fort, where both his dwelling-house and church yet stand. The former is almost a ruin; but is used as a school-room. It consists merely of three small rooms, a little raised from the ground. Similar humility and moderation are displayed in the house he afterwards built within the yard of his church. The church is well built and handsome, and, having been lately repaired at much expense, by the rajah, is likely to last for ages. It is of little service; as but two or three Christian families live within the fort.—To these, however, a catechist preaches every Sabbath. Schwartz's pulpit remains unaltered; and in the wall at the opposite side, is the marble tablet by Flaxman, representing his last moments, with the faithful Genie at his head, and the affectionate rajah and others by his side. O that this spacious church may again contain such audiences as listened to its blessed founder!

In visiting these interesting spots, we passed the rajah's palace, and saw his tigers, &c., kept for show. He had gone to a distant part of the fort, and we therefore witnessed his displays of royalty. The cavalcade was resting near the gate of the inner fortress, where he had entered. It consisted of a score of war elephants, caparisoned, a troop mounted on camels, and a small park of artillery. Men and beasts looked dirty and shabby, and all the pomp seemed poverty-struck. The dens of the wild beasts, originally elegant, and each having a fine tank of brick and mortar, where the animals might bathe at pleasure, were dilapidated, and the handsome iron balustrade nearly mouldered away.

We passed on to the huge pagodas, extensive gardens, and paved yards, devoted to the national superstition. Here, too, idolatry has made one of its "high places." But, though all is grand and large, quietude and decay seem to be nearly in possession. A few fat, supercilious brahmans stalked along the deserted walks; but, except at certain seasons, worshippers are few. The traces of recent repair are few and partial. Other shrines in the city, are more readily reached, and thither the crowds repair.

The city itself seems flourishing. It is regularly built, and is said to contain a greater proportion of good houses than any other native city in Southern India.

The first visit of a Christian teacher to this important city and province, was that of Pressier, from Tranquebar, in 1728; but he was not allowed to preach, except at his own residence, and remained but a short time. The next effort was made by Wieltenbroek, in 1753. He accompanied an embassy of the government of Tranquebar to the rajah, and staid but twelve days. His diary, preserved in the mission library, states that he had some little opportunity of declaring the system of salvation before the assembled court, in reply to questions from the rajah.

The first regular missionary efforts were made by Schwartz and Klein, who began in 1762 their labors at Trichinopoly, making occasional visits to Tanjore. No mission was established till ten years afterward, when Schwartz removed hither. The blessings which attended his efforts may be seen in his memoir. O that his spirit had descended on all his successors! Two thousand persons embraced a profession of Christianity under Schwartz, many of whom, no doubt, were truly pious. But he allowed them to retain caste; and the sad consequences of his so doing are felt to this day. Caste is not even yet wholly done away among the Christians, and its injurious effects are many.

In the province, mostly collected in villages, there are now about four thousand Protestant Christians. Of course, among such a population, a missionary enjoys many of the advantages of a pastor in our own country. It secures, too, those who may choose to abandon idolatry, the means of subsistence. The children are brought up in the knowledge of the true God; and various other benefits accrue. Still, it is doubtful whether the evils do not overbalance the advantages. The baptizing of such as embrace Christianity, without becoming pious, and of receiving to the Lord's supper all such as exhibit a due measure of outward rectitude, and possess a certain knowledge of the standards of the church, confounds the church and the world in the sight of the heathen; keeps down the standard of piety; brings forth unconverted assistants; and makes church business a matter of civil police. Out of the seven hundred and thirty-four communicants belonging

to the Tanjore mission, a very small part are deemed pious; nor can many, even, of the native assistants lay claim to this character.

This mode of conducting missions has now been long tried, and is practised by nearly all the missionaries in India, except those of the Baptist persuasion, and those from America. It deserves the serious consideration of the friends at home.

The present missionaries at Tanjore, are Mr. Kohlhoff, Lutheran; and Messrs. Calthorpe and Brotherton, Episcopal. All are in connection with the Christian Knowledge Society. The two latter are young, and have but just arrived. The mission, as a whole, wears an encouraging aspect. Three of the native preachers have received ordination; two of whom are evidently converted men. One of these Visavarnarden, (mentioned in Mr. Hough's reply to Abbé Dubois) is still active and faithful, though nearly sixty. His labors have been particularly blessed.

The schools, to which Government contributes a hundred pagodas (more than \$300) per month, are in active operation. This allowance, with the avails of Schwartz's bequests, nearly support the whole mission, with the exception of the salaries of Messrs. Brotherton and Calthorpe. The whole number of catechists and school-masters is twenty-eight. These come monthly to the mission-house, where their reports are received, and where they are catechized, and otherwise instructed. The whole number of scholars is about a thousand, of whom sixty are boarded in the mission compound. The houses for the missionaries, the schools, &c., are excellent and ample. These, with the church now used, are in a pleasant suburb, composed, in a considerable measure, of native Christians.

Worship is maintained in the church, on Sundays, both in English and Tamul. No audience could behave more properly than did the poor natives. Their knowledge of Christianity, however, is very small. It will probably be long before heathen churches will possess the measure of light, zeal and devotion, which are often seen in more favored lands.

Behind the pulpit is the grave of Schwartz, marked by a flat slab, with an inscription in English poetry, ascribed to the rajah, his friend. The lines are affecting; and the spot will ever be, to the Christian, hallowed ground. Fragrant and blessed will the memory of this holy man be while earth stands. How glorious is the society of heaven becoming! How blessed it will be to meet there all the good who ever lived, and none but such!

There are about twelve thousand Romanists in the province, and in the city about four hundred. Their priests are generally of the Jesuit order, from God. Within a few years, a large party have come over to Protestantism.

Trichinopoly.

The country between Tanjore and Trichinopoly is almost a desert, and I could not place a relay of bearers on the road. One set of men bore me the whole distance, thirty-eight miles, between 9 o'clock in the evening, and sunrise next morning, without apparent fatigue. This is the customary nearly mouldered away.

We passed on to the huge pagodas, extensive gardens, and paved yards, devoted to the national superstition. Here, too, idolatry has made one of its "high places." But, though all is grand and large, quietude and decay seem to be nearly in possession. A few fat, supercilious brahmans stalked along the deserted walks; but, except at certain seasons, worshippers are few. The traces of recent repair are few and partial. Other shrines in the city, are more readily reached, and thither the crowds repair.

The mission here was begun by Schwartz, in 1762, and he labored in this field ten years. Since that period, it has not been constantly occupied, and previous to 1827 there has been no missionary here for ten years. The injury of these repeated intermissions has been very great. Rev. Mr. Schreivogel now has charge, but the work moves on languidly. There are about five hundred nominal Christians; some of them the descendants of Schwartz's followers; but very few give evidence of piety. One of my informants thought there might be forty or fifty; but another, who had better means of knowing, could not make out a dozen.

The church and mansion-house of Schwartz are within the fort. The former is still used; the latter is empty, and going to ruin. Here, as at Tanjore, it was sweet to linger in the rooms where he prayed, studied and reposed;—to handle his books;—to look abroad on the objects on which his eye had rested;—and to console myself with the thought, that, though so vastly his inferior and so unworthy of his society, I belong to that company of redeemed ones, among whom he is conspicuous. What a goodly fellowship! How will that company rejoice and shine, when the memory and the works of the wicked shall have perished forever!

The last days of Heber were spent laboriously in this city; and here, as a thief in the night, his hour came. Though his published 'Travels in India' contain little or nothing to indicate piety, yet no one can follow in his steps, as I have done, without hearing enough to prove that he walked with God. I stood over his grave in the church, and surveyed the tomb from whence his lifeless body was taken,* with feelings of sacred brotherhood.

Seringham.

Being within five miles of the famous pagoda at Seringham, I of course made an excursion thither. It is the most distinguished of the renowned seven, and the expectation of seeing it, induced me to omit any remarks on those of Combaconum and Chilumbrum. Hindoo architecture is too uniform to make numerous descriptions of it interesting or useful.

* He had gone into a large and deep cold bath, which he had before used; and remaining longer than common, his servant entered, and found him a corpse at the bottom. As he could swim, it was thought he had fallen in an apoplexy.

This proud monument of Hindoo art, wealth and superstition, stands on an island, made by the Cavery river dividing itself into two branches, and forming a junction again a few miles below. The pagoda, which forms the nucleus of the display, and is the *sancrum sanctorum* of the numerous kindred structures round, is scarcely larger than a native's hut; but is highly adorned, and in some parts gilded. It is enclosed within seven successive walls, an hundred and twenty yards apart; the outer wall being four miles in circumference. These walls are of great strength; twenty-five feet high, and, beside common gateways, have twenty stupendous towers over as many entrances.

A multitude of sacred edifices are scattered about, among which are some vast halls. The flat roof of one of these is supported by a thousand slender pillars of carved granite. The pavements, stairs, and lower parts of the building generally, are of red and gray granite, and sienite. The rough slabs had evidently been split in the manner now practised in New England. I was surprised to find that what is thought among us to be a modern invention, had been practised here ages ago.

Griphs and tigers, gods and men, pretty well sculptured, adorned various parts; and the trophy of display days, and the cars on which the idols are drawn forth, stand in the bye places. We saw no one performing any kind of worship.

The intervals between the walls are occupied by streets of well-built houses, and present the common aspect of a busy town. The population is about eight thousand. Persons of all grades and occupations reside here, and carry on their business. A very large proportion are brahmans. The other inhabitants seemed chiefly to subsist by little shops, in which are sold the various articles connected with the idolatry of the place.

They made no objections to selling me unconsecrated idols, and whatever else I chose.

A singular aspect is given to the place by the scores, if not hundreds, of huge monkeys, which are seen at every glance. They are held sacred to Hunimau, the divine ape, who conquered Ceylon for Rama. Of course, they are not only un molested, but are well fed, and multiply without restriction. They looked on us from every wall, and frolicked among the trees, over the images, and up the carved sides of the towers, often coming within a yard of us, without the semblance of fear. They are by no means peculiar to this temple, but abound in most of the Hindoo sacred places, and for the same reason.

Pilgrims from all parts of India resort to this place for absolution from their sins; and as none come without an offering, the brahmans live in voluptuous ease. The establishment receives, also, from the company, an annual stipend, stated by Hamilton to be 15,600 pagodas, [\$27,300.] Still, their rapacity is insatiate. A half dozen of them, pretending to act as guides, followed us everywhere, begging with insolent pertinacity. With idolaters, as with papists, clerical mendicity is regarded as a virtue, rather than a fault.

Connection of the British Government with idolatry.

The countenance and support given by Government to the prevailing forms of religion, is a weighty subject, and calls for the solemn consideration of British Christians. I cannot but sympathize deeply with the missionaries, in the trials and obstructions they meet on this account. They have little doubt, but that the pernicious influence of the barbarians would wane, and their system lose its power, if Government did not render it aid, both by open countenance and direct taxation.

An extreme fear of creating political disturbances, if efforts were made to convert the natives to Christianity, seems to have possessed the Company's Government from the beginning. Hence the refusal, at first, to allow missionary effort. Hence Chamberlain, though in the service of her royal highness, the Begum, was deemed pestilent for preaching at a fair, and her majesty was reluctantly obliged to send him down to Calcutta. Happily, the little band that found a refuge under the Danish flag at Serampore, lived to prove practically, that such fears are groundless.

But, though the Government now permits and protects missionary effort, it has not wholly lost its early fears; and these, together with a desire to be strictly neutral, lead to measures directly favorable to idolatry. It levies and collects the revenues for supporting brahmans and temples, as the former rulers did, thus virtually making idolatry and Mahometanism the established religions of the country! The annual allowance from the public treasury, for the support of the temple of Juggernaut, is 56,000 rupees, [about \$26,000.] and many other temples have allowances equally liberal. C. Buller, in his letter to the Court of Directors, on this subject, says, "Large pensions, in land and money, are allowed by our Government, in all parts of the country, for keeping up the religious institutions both of Hindoo and Mahometans." Lord Wm. Bentick, Governor General of India, under date of August, 1835, speaking of the tax laid on pilgrims, which yields the Company a handsome revenue, says, "As long as we maintain, most properly in my opinion, the different establishments belonging to the Mahometan and Hindoo religions, we need not much scruple about the tax in question."

In the district of Tinnevelly, an examination on this subject was made by Mr. T., who found 2,783 temples, and 9,799 petty kovils, of male and female deities, and some inferior religious stations; making a total of 14,851 places of idolatrous worship. The total charge of these, on the Government, amounts to thirty thousand pounds sterling, [about \$135,000.] per annum.

Beside this regular support, there are numerous other modes in which the national systems are countenanced. Mr. Rhenus has stated, that, in 1831, Government contributed forty thousand rupees toward the performance of a certain ceremony in the temple at Tinnevelly, principal festivals guns are fired, by national ships, and by the Company's troops, and the military bands of music are loaned to grace the occasions. Thus Chris-

tian soldiers are compelled to do honor to the false prophet and to dumb idols. Various temples and gateways have been built or repaired by Government. Vast sums have been spent on colleges and schools, for the inculcation of heathen and Mahometan doctrines and customs. By these same laws and customs British judges and magistrates regulate their decisions, instead of the pure and equitable laws of their own land, and of the Christian scriptures. When the care of certain gods are to be drawn in public procession, there has been, for some years back, in various places, a deficiency of people. In such cases the officers of Government send out magistrates, and constables or peons, who, with whips and rattans, beat the wretched people, and force them to quit their work and drag at the ropes.

Until lately, the appointment of native Christians to any office, however low, was wholly prohibited. That prohibition is now removed; but as the local officers are not bound to employ them, and the general feeling is against it, they are still excluded. How impressively does this say to the natives

land, in the length of it, and in the breadth of it; for I will give it unto thee. Chap. xiv. 19. Blessed be Abraham of the most high God, possessor of heaven and earth.

Chap. xv. 1, 3, 5, 6. Fear not, Abraham: I am thy shield, and thy exceeding great reward. But he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness.—(This is the passage referred to in Rom. iv. 3, to prove that Abraham was righteous before God, thro' faith, and not by the works of the law.)—It follows, verse the 7th. And he said unto him, I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. Some circumstantial promises follow; and then we read verse the 18th. In that same day, the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates. This is the first place where the covenant is mentioned by name; and seems calculated to remove the anxiety of Abraham, expressed in the 8th verse. Lord God, whereby shall I know that I shall inherit it.

Chap. xvii. 1—9. I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. The following verse seems to intimate that Abraham prepared himself to covenant with God. And Abraham fell on his face, and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram (an high father of a multitude) for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.—And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession, and I will be thy God. The five verses contain that part of the covenant, that God engaged to perform; which, with the preceding promises made unto him, already extracted, contain the ground of that faith which Abraham had, of which circumcision was the seal. The seed of Abraham sometimes called many nations, is to be understood in four distinct senses.

1. All his natural seed. Abraham had eight sons, viz. Ishmael and Isaac, and six by Katurah: from these many nations arose. 2. Isaac his heir, and all the posterity of Isaac by his son Jacob, was the proper literal seed, to whom so many of the promises were made. To these the land of Canaan was promised. Esau, and his offspring were excluded these promises. 3. All the saints of God, both Jews and Gentiles, who have faith to walk in the steps of Abraham, are called his children, or seed. See Rom. xi. 11, 12. Gal. iii. 7, 29.

4. By the seed of Abraham, we are sometimes to understand Jesus Christ. Now unto Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. As the seed of Abraham, is so variously to be understood, so the promises made unto Abraham are vastly complex. Some of them respect Abraham in person, some of them all his seed, others his seed in the line of Isaac and Jacob; and some again his spiritual seed; while others were true of Christ and no other. That blessings of a spiritual and an eternal nature are mixed in these promises, to Abraham in person, and to his seed, cannot be denied; but the promise of the land of Canaan is found repeated in the above quoted texts no less than seven times, which looks as if the promise of that land was an important article in that covenant; and so David understood it. Psalms CV: 9, 10, 11. which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance.

The promise, that Abraham should be heir of the world, was partly fulfilled, in his being the father of so many nations of the world, and receiving a divine charter of such a considerable part of the then settled world; but principally in his being the progenitor of that seed, in whom, and in whom alone, all the nations of the earth should be blessed. The revelation of these things to Abraham, was exceeding pleasing, but he had no legitimate heir, and the human prospect of the accomplishment of these things, was exceeding gloomy; which made him say, Lord God, whereby shall I know that I shall inherit it?

To remove his scruples, he was ordered to bring an offering; in the process of which offering, he was taught what trials his seed would pass thro' before the promises were fulfilled; and also the assurance of their accomplishment in due time, by the smoking furnace and burning lamp. But when the vision closed, the same human uncertainty appeared as before; for a seal of his faith therefore, a mark was set in his flesh and in the flesh of his children, which would not disappear, like the smoking furnace and burning lamp; but be perpetually before their eyes; which mark was not to cease until all the promises were fulfilled.

Having spoken of Abraham's faith, of which circumcision was the seal, and of God's part of the covenant, contained in his promises; I proceed to describe that part of the covenant which was binding on Abraham and his seed. It is recorded in Gen. xvii. 9—15. And God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and bought with thy money, must needs

be circumcised, and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

This covenant is often called the covenant of Grace; which term I have no objection to, if it is understood as containing gracious promises on God's part, and obedience on the part of Abraham. God made a covenant with Noah, long before this, which was equally a covenant of grace. See Gen. vi. vii. and viii. Noah was a just man and perfect in his generations; and Noah walked with God, and found grace in the eyes of the Lord. A familiar character of Abraham. And God spake unto Noah and to his sons with him, saying; And I, behold I, establish my covenant with you and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth that is with you; from all that go out of the ark to every beast of the earth. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:—And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant which I have established between me and all flesh that is upon the earth. Noah walked with God; so did Abraham. The covenant was mentioned to Noah before it was formally made. Gen. vi. 18. So it was with Abraham. Gen. xv. 18.

The seed of Noah were included in the covenant; so were the seed of Abraham. A bow in the cloud was the token of the covenant to Noah; a mark in the flesh was the token with Abraham, &c.

When men call the covenant made with Abraham, or that made with Noah, the covenant of grace, if they mean the covenant of peace, in which the salvation of men is secured, I have very pointed objections against the idea; which are,

1. This covenant was made between Jehovah and the Mediator; The covenant of peace was between them both. This better covenant, established upon better promises, was never made with any man, but Jesus the man of God's right hand. The blessings of spiritual grace, never come by Adam, Noah, Abraham, or Moses, but by Jesus Christ.

2. The covenant established with Noah, included (not to mention the beasts and fowls,) all his seed, Ham, and all the wicked men that have been on earth since the flood: And that made with Abraham, included Ishmael, the six sons of Katurah, Esau, and all their offspring; (as well as Isaac and Jacob) all the rebels in the wilderness, and those called serpents and generation of vipers, who were threatened with the damnation of hell. How then can any man believe that the covenant made with Noah or Abraham was the covenant of grace, and that the rainbow, in the first instance, and circumcision in the last, was a seal to make the blessings sure?

3. If either of those covenants were the covenant alluded to, then all who died before said covenant was made, were inevitably lost; having broken the law, they must have immediately perished; if no covenant had been in existence, in which pardon of sin and eternal life were secured.

God made a covenant with Phinehas, with David, with Levi, and others. The word covenant, is of such indefinite import, that a candid man will not hastily form an idea from the simple word. Sometimes it intends the promises of God, what God covenants by his word to do for men: At other times it sets forth the commands of God, what God enjoins on men to do; hence the decalogue is called the covenant of the ten commandments. Very often it signifies all that God commanded, and all that the children of Israel were promised at Mount Sinai. Often it means the last will and testament of Jesus Christ. In many instances it holds forth a revelation of the covenant of life and peace unto men; the secrets of the Lord are with them that fear him, he will shew them his covenant. Once more, when God by his spirit communicates the blessings of grace unto men, and circumcises their hearts to love and fear him, it is called making a covenant with them: this is the covenant that I will make with them, I will write my law in their hearts, and print it in their minds, and I will be their God, and they shall be my people.

This covenant was made with Abel, Enoch, Noah, Abraham, and with all the saints that ever have been, now are, or ever will be. This covenant is made by God to each individual, and never with one for others; for the essential part of religion which prepares men for heaven, exists entirely between God and individuals in every age and part of the world, and is neither hereditary nor social; so that the son of a wicked man may have it, and the son of a good man be void of it: A wicked man in a society of saints does not possess it; and a righteous man among Sod omites may enjoy it.

Wherever, therefore, a promise is made to the natural seed of any man, as such, for the goodness of their father, either to Abraham, or any other man, it is to be understood in a light distinction from spiritual grace: Hence that part of the promises made to Abraham and his seed, which intends spiritual and eternal blessings, was never made to his natural, but spiritual seed. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The covenant or bond which God entered into with Abraham, of which circumcision was the seal, was partly paid to Abraham in person; for God made him fruitful; eight sons he begat; partly paid, when from these eight sons, many nations arose, and kings among them; partly paid, when he gave his posterity the land of Canaan for a possession; still more, when he was the only God which they adored, and their God to defend them from their foes: he was likewise the God of grace to Abraham and to his spiritual

seed: * and fully paid when the one seed, the spiritual king, the Messiah, appeared. The bond being thus paid—the covenant complied with, the seal, of course, lost all its efficacy. For circumcision was a seal of the righteousness of faith to none but Abraham in person.

That many other promises were made to Abraham, at different times, is certain; but I have here taken notice of all the promises made to Abraham, at the time when the covenant was made, of which circumcision was the seal; I mean after Abraham had prepared himself to covenant with God, by falling on his face.

As these promises were all fulfilled when the Messiah appeared and set up his kingdom, circumcision has never been binding on men since.

Now the question is, whether infant sprinkling necessarily follows the institution of circumcision? I call it infant sprinkling, because the phrase describes the persons, and what is done to them in these days. Formerly dipping was the mode for children; as is now the case in the Grecian church: nor are the church of England to sprinkle unless the priest is certified that the child is sick and not able to bear the plunge, and then sprinkling is to suffice. However, to gratify those who say they believe that infant sprinkling is baptism, I will call it infant baptism.

If infant baptism necessarily follows circumcision, when did the change of right take place? Was it at the birth of Christ—at the beginning of the ministry of John or Jesus—or after the death of Christ? If, at the birth of Jesus, what a pity it is that Joseph and Mary did not understand it for eight days after his birth he was circumcised; which would not have been the case if Joseph and Mary had known that infant baptism had superseded circumcision. If, at the beginning of the ministry of John, or Jesus, was it under the law, or after it? If John's ministry was under the law, as many say, and the change took place then, or at any time before the death of Christ, then infant baptism is not gospel baptism; because the law was in force when the change took place. In this point of light, circumcision under the law, points out baptism under the law, which is reasoning of the marvellous kind. If the law was in force until the death of Jesus, why do any produce the instance of Jesus' taking children into his arms and blessing them, as a warrant for the baptism of children in gospel times. But if it is given up that the gospel dispensation began with John's ministry, then his baptism was gospel baptism, to be continued as long as the gospel is preached. But where circumcision was turned into baptism by John or Jesus, I know not.

Did the change take place at Pentecost? All agree that the gospel dispensation had then begun. Peter said, the promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call; and baptized those who repented, who gladly received his word, who continued steadfast in the Apostles doctrine, breaking of bread and prayer; none of which things could be done by infants eight days old; but with the many words of his exhortation, he has not informed us (by Luke) that circumcision was superseded by infant baptism, nor said any thing that looks like it.

When the same preacher preached the first gospel sermon that ever was preached to the gentiles, recorded in the 10th of Acts, he was silent about it; and his practice looks as if he did not believe it. His words are, "Can any man forbid water that these should not be baptized who have received the Holy Ghost, as well as we—and the commandment to be baptized is of the Lord."

Some preachers went from Jerusalem down to Antioch, and taught the disciples that except they were circumcised and kept the law of Moses, they could not be saved. This occasioned a general meeting of the apostles, elders, and brethren at Jerusalem, and it looks to me that if infant baptism was to supersede circumcision in gospel times, they must have necessarily mentioned it at this time. But when they came to consult what seemed good unto them and to the Holy Ghost, they said nothing about it. They gave circumcision a fatal blow, but said nothing about infant baptism.

Say some there was no need of it, because the people understood it before. But I ask, how did they know it? from whom did they learn it? search the New Testament through, and point to the place where it is taught, and I will take conviction.

The institution of circumcision was explicit and positive; and nothing will convince me that it is turned into infant baptism, without it is equally explicit and positive; otherwise I should have a contemptuous opinion of the wisdom or goodness of Jesus Christ, the great Christian law giver.

Heb. vii. 12. For the priesthood being changed, there is made of necessity a change of the law. The priesthood is certainly changed. If Aaron and his sons were legal priests, then Christ, Ministers and Christians are not; but if the Aaronic priesthood was the Christian priesthood, then the priesthood of Christ is something else. The moral law never changes; but the law spoken of in the text has changed. By this law is meant all the ordinances of the Jewish church, which were positive institutions. Circumcision, in its origin, was not of the law of Moses, but of the fathers; yet it was afterwards incorporated into the law, as has been said before;

* The promise reads, "To be a God unto thee and thy seed—I will be their God." This promise was partly fulfilled in all Abraham's seed; including Ishmael and the six sons of Katurah. (They were blessed with increase and importance) but it was principally fulfilled in Abraham's line through Isaac and Jacob: that the Almighty was a God to that nation in such a manner as he never was to any other, is so certain that it needs no proof. That he was a God of grace and pardoning love to all this seed, is not true; for with many of them, God was not well pleased.

The rainbow depended on a natural cause, yet was set for a token of the covenant that God made with Noah. The passover looked back and forward. Back, to the deliverance of Israel from Egypt, when God passed over the land and slew the first-born, and forward to the time when Christ, the lamb of God, should be sacrificed for sinners; so circumcision looked back to the righteousness of faith which Abraham had before he was circumcised; and was a seal thereof; and forward, as a seal of the covenant that God made with Abraham and his seed, for the confirmation thereof. Circumcision was then a seal of Abraham's faith, and of God's covenant; but it was not a seal of the righteousness of any other man's

and the whole of this law is changed. If, therefore, the law is changed, Christians are to expect positive institutions from the mouth of Christ, or his inspired Apostles, for the rule of their obedience; and no supposed inference drawn from Moses or the prophets, is sufficient. I therefore ask, where the positive institution is to be found, that children not knowing their right hand from their left, not capable of answering a good conscience towards God; not offering themselves willingly, but taken by force, should be baptized upon the faith of their parents, or promises of their gossips, by having water sprinkled in their faces? and this done, because the Hebrew male children were circumcised at eight days old.

As I have found no positive command for this, so I have several reasons to believe that it never was the case: which are,

1. None but males were circumcised; but men and women were baptized, and those who practice infant baptism sprinkle both boys and girls.
2. Circumcision was performed by drawing blood from them; but infant baptism is done by applying water to them.
3. Circumcision was never a priestly rite (being instituted above four hundred years before there was an Hebrew priest,) but was performed by fathers, mothers, and neighbors; but infant baptism is conceived to be a ministerial rite; gospel baptism certainly is.

4. Circumcision was a sign, and baptism is a figure; for one sign to typify another sign, is a strange idea. The shadow of a shadow has never been seen in nature.

5. Circumcision figured out something in gospel times, which was to take place in the heart and spirit, put off the old man, and be performed without the hands of men; none of which are true of infant baptism: it does not change the heart nor spirit—it does not crucify the flesh, and put off the old man; nor is it done without the hands of men.

6. Circumcision left a mark in the flesh which lasted through life; but infant baptism leaves none. Search a baptized infant all over, inside and outside, and no mark will be found to distinguish him from one not baptized.

The conclusion, therefore, that infant baptism necessarily follows the institution of circumcision, is so far from being reasonable, that to me, it is highly absurd.

LELAND.

For the Christian Secretary.

AN ENQUIRER ANSWERED.

ELDER B., Considering your age and experience in the ministry, I have called to converse with you, especially as to the ordinance of Baptism, and the proper qualification of candidates to receive it. I trust the Lord has brought me out of darkness into his marvellous light: my parents are Pedobaptists; they tell me that I was sprinkled in my infancy; that I have now only to own the covenant to be a member of the church in full communion; still the words of the scripture which I read in the Acts 22d chap. 16th verse, impress my mind as the requisition of God!—Our Teacher says that Baptism was appointed by God in the place, or as a substitute for circumcision; but to me, it appears inconsistent, if not wicked, to suggest such an idea! Ananias as the messenger of the Lord, directs Saul as a new convert, in the words referred to above, i.e. "And now, why tarriest thou?" &c., although Saul had been circumcised at eight days old, as himself declares, in his letter to Philip's 3d chap. 5th verse;—Yet as a qualification for admission to the church of Christ, it availeth nothing; but a new creature, and faith that works by love; inducing a prompt obedience to Christ, could introduce him to the fellowship and privileges of the house of God.

Last Lord's day, I went with hundreds to the river side, and saw the minister successively, go down into the water with both men and women, professed believers in Christ, and immerse twenty-five of them in the river, in 'the name of the Father, and of the Son, and of the Holy Ghost.' the sight thrilled my soul with heavenly joy! Sir, I am propounded for admission to a Presbyterian church; being sprinkled, as they say, when I was a babe, they will receive me, but now, I dare not so do! I love Jesus my Redeemer and I must follow his example, by being buried with him by baptism, planted together in the likeness of his death, as I read Romans 6: 1—6. Such are my views of the faith and ordinances of the gospel of Jesus Christ. The scene at the water, above referred to, was to me a sublime illustration of the death, burial, and resurrection of our Lord Jesus Christ; and exemplifying the believer's hope of a resurrection, to immortality and glory with Christ in heaven.

Our Pastor intimates, that the practice of immersion is of recent adoption; that the Greek word baptizo, should not be translated into the English words, dip, or immerse; but by the word baptize, which he says means to sprinkle, or wet. Sir, please to give me your knowledge on these points. My prayer to God is, that I may know, love, and practice the truth, and thus glorify him on the earth.

My DEAR YOUNG BROTHER, It comforts me to hear you enquiring the way to Zion; the Holy Spirit is instructing you in the things of the kingdom of God. The scriptures are a perfect rule of faith and practice; able to make wise unto eternal salvation. They doom him or them, who shall presume to add to, or take away from the words of the Book of God!

Therefore, from love to souls, and in the fear of God, I will answer you agreeably to my understanding. And first: Baptize, immerse, or dip, are synonymous; truly expressing the act or performance of the first ceremonial ordinance under the dispensation of the Gospel: This emphatic word was not of men but from heaven. To rantize or sprinkle instead, was of men, not from heaven.

Scripture precept, or apostolic practice, gives no sanction to it, but acts as a foil to exhibit the error in bold relief. The testimony of the following learned and eminent Fathers, as to their understanding of the divine institution of Baptism, its explicit meaning, its apostolic and long undeviating administration in the church of Christ; to me seems sufficient to satisfy every pious enquirer after truth upon this subject!—Dare any shun the light, because it exposes the error of their doctrine and practice in this matter? But to the testimony:

Stackhouse. Several authors have shown, and proved, that this immersion continued (as much as possible) to be used for THIRTEEN HUNDRED YEARS after Christ! I refer also to the Edinburgh Encyclopedia, edited by Sir David Brewster, allowed to be one of the best scholars of the age: he states that the word baptize means to immerse, or Paul would never have said that we are "buried with

rians and critics." John Calvin, the celebrated founder of the Presbyterian church, says: "that Baptism was administered by John and Christ, by plunging the whole body under water." Again he says, "the word baptizo signifies to immerse, and the rite of immersion was observed by the ancient church." And with him concur the following and many other learned Pedobaptists:

Witsius. "It cannot be denied, but the native significance of the words baptizein and baptizein, is to plunge, or dip."

Zanchius. "The proper significance of baptizein, is to immerse, plunge under, to overwhelm in water."

Benza. "Christ commanded us to be baptized; by which word it is certain immersion is signified."

Vitrina. "The act of baptizing is the immersion of believers in water. This expresses the force of the word."

THE CHRISTIAN SECRETARY.

Christ by baptism, and that immersion was practised by all christians until the beginning of the fourteenth century. That the Council of Ravenna held in 1311 first sanctioned sprinkling; but corrupt as was the church of Rome, whose council this was, it did not enjoin sprinkling, but merely said it was admissible. Dr. Wall, the renowned author of the History of Infant Baptism, says that the Presbyterian church, formed by John Calvin and his associates in Geneva, was the first church on earth that ever enjoined sprinkling. Sir David Brewster, says that a number of men were driven by persecution from Great Britain, mostly Scotchmen, who fled to Geneva; and while there renounced the authority of the Pope, and greedily imbibed the sentiments of that famous and learned man, John Calvin. They returned to Scotland with John Knox at their head, A. D. 1559 and first introduced sprinkling into that country. From Scotland, it made its way into England, during the reign of Queen Elizabeth. But when the Presbyterian confession of faith was adopted at Westminster, in 1643, it was put to vote in that assembly, whether immersion should be restrained, or sprinkling substituted in its place. Twenty-four voted for immersion, and twenty-five for sprinkling. This small majority was gained, by the great personal popularity of Dr. Lightfoot, who gave the casting vote in favor of sprinkling.

Robinson, in his History of Baptisms, states that Dr. Lightfoot, preached a sermon on this subject before the British Parliament; in which he said, "that he would not affirm that the consciences of men ought to be bound, but gave it as his opinion that the devil (of immersion) should be driven out of their consciences by an act of Parliament."—So, by the King, who is acknowledged by the British public to be the head of the church, and by Parliament, sprinkling was made a part and portion of British law, in direct opposition to the law of Christ.

It is notorious that in all countries where the power of the Pope of Rome was never admitted, and among all denominations of Christians, who do not acknowledge their descent either directly, or remotely from Popery, immersion is now, and always has been practised. Dr. Wall, says, "all those nations of christians that do now, or formerly did submit to the authority of the bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of popery, yet they have since received it from such neighboring nations as had begun it in the time of the Pope's power. But all other christians in the world, who never owned the Pope's usurped power, 'Do and ever did dip—in the ordinary use.' And if we take the division of the world from the three main parts of it, all the christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, i. e. practice immersion, in which third part of Europe, are comprehended the christians of Graecia, Thracia, Serbia, Bulgaria, Roscia, Wallachia, Moldavia, Nigra, and so on; and even the Muscovites, who if coldness of country will excuse, might plead for a dispensation with the most reason of any."

These facts are matters of historical record, which no man acquainted with church history, can in truth deny.

Heavenly Father, give us all to know, love, and practice thy truth! M. B.

For the Christian Secretary.

"Escape for thy life; look not behind thee, neither stay thou in all the plain; Escape to the mountain, lest thou be consumed."

In the case of Sodom and Gomorrah, and of righteous Lot, we have a clear manifestation of God's displeasure, towards the wickedness of man, and of the sure escape of the righteous from his wrath. His promises that the just shall be saved, that He will prepare a way of escape for them, is fully and awfully verified, in this instance, and that even for the righteous sake he would stay His judgments against a guilty and wicked City.

My Christian friends, will not the words here quoted apply to us at the present day, with equal force, as to Lot and his family; although we may not see the approaching danger as did Lot, but is it less certain? Has not the dread decree gone forth from the mouth of him that cannot lie? "That upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup." That in that day, He will say "depart from me I cursed into everlasting fire prepared for the devil and his angels." If such is the certain portion of those who continue in unbelief, and continue to despise the Gospel of Christ, is it not time we looked for an escape from the city of sin and death. But what is our escape? where is our refuge? where is our mountain? Notwithstanding God's wrath, and the awful denunciations pronounced against the unbeliever, He has provided an escape—Christ is our escape, and refuge, and guide. He has provided a mountain of Holiness, and He is calling after us to escape to this mountain, to escape for our lives, and not look behind us. To flee lest we be consumed from His presence forever.

And again my Christian friends, do we after we have made our escape from the city, linger in the plain, and look back upon the world with all its attractions? Lot was urged on, stop not thou in all the plain. Ah! here is the point, do we not stop short of the mountain? and by stopping in the plain and looking behind us, are we not made pillars as was Lot's wife? do we not stand as inanimate pillars making no progress in our escape? If we stand there, shall we not be consumed with those of the city? O! let us escape for our lives to the mountain of the Lord, to the Rock of Ages, which is Christ, that we may not be consumed. Let us not look behind us, but move onward to the mountain that we can there rest our weary souls in the presence of our Deliverer.

My impotent readers, you are in the city, danger threatens you, arise then, escape for your life, for soon the storm will burst upon you, flee to Christ who is calling after you, and who is able to save. Stop not short of the mountain, look not behind, lest God leave you and you become a pillar, unmoved. P.

From the Maine Zion's Advocate.

BRUNSWICK, April 19th, 1838.

B. WILSON.—It is with pleasure that I read the promises of God, recorded in Isa. 60: 4, 5. "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and

thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee." I will take the liberty to give you a copy of a note received from the hand of the Clerk of the second Baptist Church in St. George.

W. M. JOHNSON.

"DEAR BROTHER.—I would say for the encouragement of the friends of Zion, that since the 21st day of January last, there has been added by baptism to the 2d Baptist Church in St. George, *One Hundred and Fifty Members*. 76 of them are males and 74 females; 21 of the males are sea Captains, 44 of them follow the sea, some of them sail with the above named captains, and others are engaged in the fisheries, and 11 of them stay at home. May the Lord greatly multiply and extend revivals, such as I believe this to be, till the abundance of the sea shall be converted to the Lord.

JOHN ALEXANDER."

South St. George, April 7.

CHRISTIAN SECRETARY.

HARTFORD, MAY 11, 1838.

TRIENNIAL MISSIONARY CONVENTION.—We published in our last a summary of the proceedings of the Convention recently held in the city of New York. The minute detail of their daily measures we presume, will soon be published, from which we shall make extracts. In the Missionary Convention, it was recommended by a committee, that owing to the low state of the funds, the mission in France be either curtailed, or entirely discontinued. But still, from the necessity of the cause, it was recommended, that a mission should be established in Denmark. The Report was accepted. In the A. and F. Bible Society, there seems to be a general voice in favor of home distribution. But the mode of operating, seems to awaken a considerable discussion. Yet it is truly affecting to notice the determination of the brethren, that in discussions relating to the Bible, the spirit of the Bible shall govern them. Such discussions can do no harm. They will soon settle the plain question, whether the world is, or is not the Bible field. After that, a question must come up, which we fear, will require much time to decide, viz: Are Christians prepared to arise, and occupy that field?—To over- spread it with the word of God?

THE CHEROKEES.—We insert this week, a short article from the N. Y. Observer, in reference to the case of the Cherokee nation, believing it the most concise, and appropriate of any we have noticed on the subject. At this late period of the Indian's history however, it is of but little profit to speak and write, unless it be to awaken the public mind to sympathy, and prayer for their relief. A story, somewhat applicable has been going the rounds, for a number of years. We have lately seen it in one of our exchange papers. It seems that the Puritans of Connecticut were anxious to obtain possession of a township, then held by the Indians. They first decided by the bible that the earth should be given to the saints of the Most High, and then in a solemn assembly passed a vote that they were the saints. We would not be responsible for the truth of this story, but the moral of it is seen in the whole American jurisprudence, in relation to Indian affairs. Nor is it of any purpose to cast the whole reflection upon the Government. As a people—as individuals, we have cherished a kind of contemptuous jealousy, which has grown with our growth. If an Indian in time of war, lies in ambush, or fires at his enemy from behind a tree, it is mean, savage skulking. But if the white man fires from behind a breastwork, this is not skulking, this is honorable warfare. If Indians, with their families, raise the yelling song over the scalp of a captive taken in battle, this is horrible, this is savage barbarity. But if the son of a dignified chief is slain, and his head is wasted on a pole through the village, and puritans teach their children to raise the shouting buzz, this is not savage, this is christian triumph. Such has been the partiality, with which our early prejudice has looked upon those tragical events.

They facts are matters of historical record, which no man acquainted with church history, can in truth deny.

Heavenly Father, give us all to know, love, and practice thy truth!

M. B.

ANOTHER EXPLOSION!—The Steamboat Oronoko collapsed a few on the night of the 21st of April, near Princeton, on the Mississippi, by which about thirty persons are known to have lost their lives, and it is supposed that the whole number killed is upwards of fifty, besides a large number seriously injured.

AND ANOTHER!—The Steamboat Eutaw collapsed two flues while leaving Steubenville, on the Ohio, on the 23d ult., blowing overboard the fireman, scalding the engineer so that he is not expected to recover, and severely injuring the clerk. There were no passengers on board.

of the people are so intelligent and well-informed that their chiefs are men of deep sagacity, whose calm and subdued feelings and powerful eloquence, breathing through all their public documents, show an ability to conceive and act on sublime moral principle. They have resolved not to resist: but will never acknowledge the validity of the treaty; choosing rather to lie down and be put to death on the graves of their ancestors. Doing thus, their triumph and our ignominy will be complete. With their dying breath, they will thank the white man for having taught them that God reigns. To Him alone they look. To him we commend them; and we tremble for our country when we remember that He is not only the protector of the helpless, but the avenger of the oppressed.

CONNECTICUT LEGISLATURE.—The Legislature have been in constant session the past week. It of course will not be expected that we should give an extended report of their proceedings. A large number of petitions have been received and referred, relating to Texas, Slavery, Temperance, &c. The law prohibiting the circulation of small notes has been repealed, by the action of both Houses. The amendment to the constitution, proposed last year, changing the tenure of office of Judges of the Supreme Court, has been acted upon and rejected.

An amendment to the Constitution has passed the House, giving the appointment of Sheriffs to the people of the several counties.

Congress.—Nothing very important has been done in Congress the past week. The House of Representatives have been engaged in discussing the report of the Committee on the duel, upon a resolution to recommit the report, with instructions to the committee to report only the facts in the case. No decision has been had. Both Houses adjourned over from Thursday to Monday last week, for the purpose of airing and cleansing the rooms for the summer session. It will probably be a long one.

TEXAS.—The Texian Congress have passed a resolution directing President Houston to withdraw the petition to the Congress of the United States for the annexation of Texas. A treaty of amity and commerce has been formed between England and Texas, which is said to be the cause of this movement.

COUNTERFITTERS.—One's, Threes' and Five's of the "Citizen's Bank of Scituate" R. I. have been counterfeited. The 5's and 3's are letter B. dated July 1838, and are well counterfeited. They are impressed with blacker ink than the genuine.

The N. Y. Gazette says that counterfeit \$3 notes on the Tolland County Bank are in circulation. Also 3's on the Bank of Utica.

NEW STEAM NAVIGATION COMPANY.—We learn from the New York papers, that a new company is to be formed immediately, for the purpose of establishing a line of steam packet ships between New York and Liverpool. It is to be called the American Steam Navigation Company; and to commence with a capital of \$1,000,000. Two ships are to be built as soon as possible.

WESTWARD, HO!—Quite a procession of emigrants passed through this city on Tuesday last, numbering seven large wagon loads of freight and passengers. They were from Douglass and Burrillville, on the borders of Massachusetts and Rhode Island, and were bound for Guernsey county Ohio.—*Courier*.

FAMILY POISONED.—We learn that a family of four ladies, in Bloomfield, were severely poisoned on the 1st instant, by eating a quantity of White Hellebore, or Itch Weed, which had been accidentally collected and cooked with a parcel of vegetables. By means of prompt medical assistance however, all were restored to health.—*IB.*

LARGE QUANTITIES OF COUNTERFEIT 6 1/4 CENT PIECES have been in circulation in this city within a week or two past. They are a close imitation of the genuine coin, but are somewhat thicker, and smoother on the edge.—*IB.*

BLESSED CHANGE—from vain desire Food of fierce unholy fire! Welcome now the chastening rod, O! welcome from the hand of God. Of mercy every token!

GONE ARE VOICES ONCE SO SWEET—Friends so dear shall never meet—Treasures of the heart's young day, Vain delusions—pass away, All earthly things are dying.

IDOLs FROM THEIR PLACES ROLL—Love redeems thee, O my soul! High the calling—great the prize In Him, the sinless sacrifice, On Calvary's summit dying!

LISTEN FROM THY THRONE ON HIGH, O my Lord to thee I cry;—High shepherd, to thy fold Faint with wandering behold, My humble spirit turning.

BLESSED IS PEACE FROM WORLDLY STRIFE! Bless'd change from death to life! Bless'd rest to him forgiven, To him whose heritage is heaven, A brand plucked from the burning!

P.

SUMMARY OF INTELLIGENCE.

AWFUL FIRE IN CHARLESTON!

Office of the Augusta Chronicle,

April 26th, 6 o'clock, P. M.

We learn with the deepest regret, by passengers from Charleston, who arrived here this evening by the Carolina Railroad, that the city of Charleston has been visited by one of the most awful and destructive fires that has ever visited any city in the United States. ONE THIRD OF THE CITY WAS LAID IN ASHES.

The fire broke out last night at a quarter past eight o'clock, in a paint store, on the western side of King street, corner of Beresford street.

The wind blowing strongly from the southwest, blew the flames diagonally across King street, and at the time of the departure of the cars the whole section of the city above Beresford street, up to Society street, and east of King street, to the Bay, was burnt down or burning. From Beresford to Society are four streets—from King street to the bay about as many, or perhaps more. The fire had also extended four or five blocks west of King street, and was still progressing with terrific rapidity up that street in the direction of Boundary street, when the cars left. Our informant believes it impossible to calculate what will be the ultimate extent of the fire, as it seemed in no way checked at 6 o'clock this morning.

Among the buildings consumed are a number of churches, the new theatre, the splendid new hotel recently erected, and the whole market, except the fish market. Nearly all the large merchants, in the centre of business, on King street, were burnt out, among them Parish, Willey & Co. and G. H. Kelsey & Co. and all in that neighborhood, and the large storehouse of Miller, Ripley & Co. on the corner of King and Society streets, was catching the flames when our informant left. The Merchants' Hotel, formerly Miot's, had not caught, but it was believed to be impossible to save it. At Norris' Hotel, still higher up King street, and on the west side, they had removed all their furniture and bedding, in almost certain anticipation of being burnt out.

Fears have been expressed that the Indians will resist unto blood. And, indeed, it is difficult to conceive how, under such provocation, any people having human nature can be restrained from acts of violence.—It must be remembered, however, that under the instructions of the missionaries, the Cherokee have become deeply imbued with the peaceful spirit of the gospel: that they have manifested this spirit under all the insults and flagrant wrongs which for so many years they have been called to endure; that the mass

A large number of houses had been blown up to no purpose. All the powder in the city was exhausted and all the water in the pumps: the people, wearied and found themselves, this morning unable to make but a feeble resistance to the still raging and devouring flames. A number of persons had been killed by the blowing up of houses and throwing furniture into the streets. The Steam boat Neptune, lying in the Bay, caught on fire, but it was fortunately extinguished.

This is indeed a mournful catastrophe! A flourishing city laid in ashes, her people burnt out of home and substance, and millions of property destroyed in a single night! The Insurance Companies are off small capitals, and will every one, no doubt, be ruined and still be unable to make good but a small portion of the losses. Hundreds of families must be utterly ruined by this general calamity. Years cannot make Charles-ton what she was.

The latest estimate of property destroyed, makes the loss over \$3,000,000—about \$1,500,000 covered by insurance. It was at first feared that the Charleston offices would not be able to meet their liabilities, but is now said that they will make good the whole amount. About 25 or 30,000 dollars were insured in this city.

One of the most inhuman things of which we have heard, is, that many of the landlords have taken advantage of the calamity, and raised their rents one hundred per cent.

HORRID INDIAN MURDER.—We find the following letter giving an account of a savage murder, committed on a post-rider in the vicinity of Fort King, Ala. in yesterday's Globe.

Post Office, Tampa, April 13, 1838.

Sir:—The mail which left here on Tuesday, the 3d inst. is lost. The carrier was brutally murdered about 16 miles this side of Fort King. He was shot from his horse by Indians, his scalp taken off, his eyes dug out, his ears and nose cut off, and other horrid atrocities and torments inflicted upon him. The horse and mail bags have not since been found.

Respectfully, AUGUSTUS STEELE, P. M. Hon. AMOS KENDALL, P. M. General.

—ALSO—

Ladies and Gentlemen Garments of every description Dyed to any fancy pattern, where the original color is favorable; Satins, Crapes, Plush, Lace and Gauze Veils, Silk and Cotton Velvets, Cotton Yarns &c. dyed all colors, Silk and Woollen Shawls, Stockings, Gloves, Coats and Pantaloons, &c. dyed and pressed.

N. B.—White Merino and Rob Roy Shawls cleansed and pressed in the best style, Carpets, Table Spreads, Coats and Pantaloons cleansed and pressed &c.

Black Merino Shawls colored without injuring the border.

An Apprentice wanted at the Dying Business.

May 4.

FOR SALE BY

CANFIELD & ROBINS.

JAMES' Christian Professor.
The Young Wife.—by Dr. Alcott.
Professor Holdrich's Lectures on Political Economy.

Dwight's Travels, in 4 vols.
Henry Milner, by Mrs. Edgeworth.
Parent's Assistant, by do.
The Young Mother, by Dr. Alcott.
April 27.

FOR SALE BY

CANFIELD & ROBINS.

HARVEY on Moral Agency.
Combe on Constitution of Man. Foster's Essays, MacKenzie on Sleep, Anatomy of Drunkenness, Influence of Literature upon Society; Mason on Self Knowledge, complete in 1 vol. 8vo.

Cromwell, an historical novel, by the author of the Brothers.
Lockhart's Life of Walter Scott, vol. vi.
Graham on Bread and Bread making.
Domestic Happiness Portrayed.

The Prussian System of Public Instruction, and its applicability to the United States. By Calvin E. Stowe, Professor in Lane Seminary.
Remain of Rev. Edmund D. Griffin.
Hannan's Sketches.
Campbell's Four Gospels.
Milner's Church History, &c. &c.

Hartford April 11th, 1838.

FOR SALE BY

THE CHRISTIAN SECRETARY.

POETRY.

For the Christian Secretary.

THE CHRISTIAN'S HOPE.

When on life's dark tempestuous sea,
By adverse winds and raging storms,
Our fragile bark would seem to be
Engulfed beneath impending harms;
A light appears—a beacon light—
That calms the drooping troubled soul,
And points beyond the shades of night,
Where pleasure's streams unceasing roll.

When sinking 'neath affliction's rod,
Or poverty our life attends;
Or when our righteous maker God,
Removes from us our dearest friends;
And when disease, or racking pains,
May cause the bitter sigh or groan;
Hope points to those delightful plains,
Where sorrowing is never known.

When called away from home to move,
And from the scenes of youth to part,
To leave behind the friends we love,
And all that's dear to every heart,
In distant lands to spend our years,
And toil till life's short span is o'er—
Hope points beyond this vale of tears,
Where christian friends will part no more.

When earthly hopes shall fade and die,
And all its joys shall disappear;
When we are beds of sickness lie,
And conscious that our end is near;
When death's dark billows o'er us roll,
And a farewell to all is given,
The Christian's Hope buoys up the soul,
And points away from earth to Heaven.

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Suffield, May 1st, 1838.

Selected for the Christian Secretary.

Music is heard from Burman's distant shore;
The voice of prayer and praise, to the true God
Ascends from heathen lands. A light is seen
Steady and bright, scattering afar the clouds
That lower'd around, and shone mid the tall spires,
Tow'ring above them all, the simple cross.
Oh! never may that voice be hushed; nor ever
That holy light extinguished. Thine it is
Young missionary of the cross, the great
The glorious privilege: that light to increase
In that benighted country. Tho' thy path
Is filled with thorns; they will be scarcely felt;
While self forgetting, you with roses strew
The Burman's path to Heaven.—Thou mayest war
Against the prince of darkness. Gird on then
The christian armor,—fearlessly advance;
He in whose service thou hast ventured too,
Will lead thee on to victory. Bright gems
There are in this rude spot, and thine it is
To polish and fit them, to adorn
The court of Heaven. Follower of her
Whose zeal and perseverance led the way.—
Soon will thou linger by her grave, and there
Gather fresh courage.—There thou wilt renew
Thy vows, to the same God for whom she too
Gave up all earthly comforts. Go, my friend,
And may her mantle cover thee.—Our prayers
For thee will be unceasing, that thy life
May many years continue, and thy crown
Hereafter be enriched with countless stars.
The time draws near, for that sad word Farewell.—
How we shall miss thee—how will every place
That knew thee, now look desolate—Farewell.
We will not count the many links that form
A chain so hard to sever.
April 15th, 1838.

MISCELLANEOUS.

From the Mother's Monthly Journal.

THE SELFISH SQUIRREL.

A STORY FOR LITTLE CHILDREN.

My grandfather lived in a pleasant house with many trees and flowers around it. There was the forest maple with its thick green shade; the weeping birch with its silvery bark and light trembling leaves; the balm of Gilead with its fragrant smell; and the dwarf cedar of which we used to make wreaths for our hair. Under the window were large bushes of the cinnamon rose. It was a sweet spot, and I do not wonder that the birds loved to build their nests there, and that the squirrels from the neighboring groves of pine and oak were often seen playing familiarly around it. You may ask, did we never catch any of those pretty birds and squirrels and put them in a cage. No, indeed. My grandfather was an old man, but his heart was as fresh and warm as that of any of the dozen grandchildren who were trooping round him. He loved these innocent creatures, and we all grew up loving them, so that though we were as merry and noisy a set of children as you ever saw, the timid birds were not afraid to come and live close by us. At sunrise, in summer, the place was like a little Eden,—the roses all wet with dew, the shadows of the trees trembling and dancing on the green grass, and all over the front of the house, and the birds from tree and bush pouring out their cheerful morning melody. In the large rose bush under my grandfather's window a pair of yellow birds built their nest year after year. When they were busy in the spring making their little dwelling, my aunt used to put tufts of wool on the bush, and scatter sweet seeds for them to eat.

But you are in haste to hear about the selfish squirrel, and I do think I have made too long a preface to a little story for little children. Now then you shall hear. One day, my aunt saw a robin and a squirrel in the front yard. She went softly and placed on one of the posts of the fence, a bit of dough and a walnut; the dough for the robin, the nut for the squirrel. What do you think the squirrel did? Why, he sprang up and took the dough, and carried it away and hid it, and then came back and took the nut. How sly he was! Could it be that this little creature had observed the habits of birds? It would really seem as if he had, or why should he have taken the dough first, which the robin could have eaten while he was gone, and left the nut which the poor bird could make no use of? This is a true story which I tell you. No doubt you think this squirrel was a cunning little fellow, but was he not very selfish? Did you ever see a child who was like him, who would take away all the play-

things and all the apples or cakes from children who where not as old and as strong as he? Did you ever when you had two apples, greedily eat them both up yourself instead of sharing them with your little brother or sister? If you did, you was like the selfish squirrel. There is one difference however. The squirrel was not at all unhappy about his selfishness, for he knew nothing about right and wrong; but you cannot be selfish and unkink without feeling something in your heart which tells you that you are doing wrong, and makes you feel ashamed and sorry. Squirrels are gay and lively, if they have plenty of nuts, no matter how they come by them; but if children would be light-hearted they must obey the rule contained in these two simple lines which I learned when I was a little girl.

"Be you to others kind and true
As you'd have others be to you."

H. C. C.

From the Watchman of the South.

THE AGED NEGRO.

About a half a century ago, perhaps less, a church was organized in _____ county, Virginia. For many years it flourished, and its members greatly increased. After a while, the pastor died; one and another of the members removed to other parts of the country; some returned to the beggarly elements of the world; and some went to that rest which remained to the people of God. The house of worship fell into decay, the doors were broken from their hinges, and the birds of the air built their nests upon the deserted walls. The pulpit bowed to its fall, and utter desolation reigned where once the praises of Zion's King had resounded. Near by rose a grog-shop, and it soon became the Sunday resort of the young men and old in the vicinity. In that neighborhood lived a wealthy gentleman, who had one son, a youth of great promise. This youth was in the practice of spending his Sabbaths with other young men at the grog-shop above named, though has not been said that he ever was guilty of any out-breaking immorality. One Sabbath as he was going to the general place of rendezvous, when passing the old meeting-house, he saw an old grey-headed negro sitting on one of the benches. A degree of superstitious fear came over his mind, and an impression was produced which rendered the society at the grog-shop irksome, and he soon returned to his father's. On the next Sabbath, as he was again passing the old house, he saw the old negro again seated on bench, leaning his head on the top of his staff. Riding up to a window, he enquired of the old man what he was doing there. "Get down, young master, and come and sit down and I will tell you," was the reply. He accordingly went in, and took his seat by the side of the old man, whom, by this time, he recognized as the aged servant of a neighboring planter.

"Thirty years ago," proceeded the old man, with deep emotion, "I used to come to this house of a Sunday, to meet God and his people; and precious times we have had here. This house used to be filled with professed Christians, engaged in the service of God, and anxious sinners inquiring the way to be saved. In that old pulpit, now leaning ready to fall, used to stand the servant of God telling us the precious truths of the Gospel of Jesus. Now he is dead; some of the members have moved away; some gone back to the world; and some are dead; while the old house is ready to fall. Young master, I used in those days to come here to meet God; I have come here to-day to meet Him in his house; and He has met with me—He is here now." The aged man then respectfully, yet earnestly, pressed upon the youth the importance of religion, and the danger of neglect. "Young master, you see my head; it is white; I was once young like you; I am now old, and shall soon die; you will die too. Are you prepared?" The young man wept, and the old Christian proposed that they should kneel down and pray for the salvation of his soul. They knelt down, and God was there. During the ensuing week, the young man was greatly distressed, and early the next Sabbath morning repaired to the old church to meet the old negro who preached Jesus to him as the way, the truth, and the life. In a few days the young man obtained a hope, and by his exertions, and the blessing of God's grace, an extensive revival of religion soon commenced. A new church was soon organized, the old house was repaired, a minister settled, and many were converted to the faith as it is in Jesus. As one of the fruits of that revival, six individuals of that neighborhood entered upon the work of the ministry, and the Lord greatly blessed their labors. One individual, converted at this time, became afterwards the Governor of a State, and died after a life of usefulness, as the righteous die. The above narrative, it is believed, is substantially correct. The facts were communicated to the writer a few days since, by a person who was understood to say that he received them from some who were themselves the subjects of the revival. Comment is unnecessary, and each reader can make his own reflections. Y.

ARE YOUR CHILDREN ASHAMED OF YOU?

At the last Monthly Concert for Sabbath Schools, in the north-western section of the city, the following circumstance was related, & the congregation will long remember it. A family had removed from the neighbourhood where their little girl had long attended the Sabbath School and church of God; but another school was found where she still received the instructions of a pious teacher. From this school, however, she returned home at the hour of church worship, to which she had not been accustomed, and which gave occasion to the mother, who never attended the house of God herself, to ask, 'Why did you not remain?' 'There are no seats for the children,' replied the little girl. 'Then you should have asked your teacher to give you a seat,' said the mother. 'And so I did,' replied the child; 'when she told me to go and sit with my mother,—"and mother, I was ashamed to tell her that you did not come to church." That gentle and affectionate reproof reached a mother's heart; she sought the house of God, and now rejoices in hope of eternal life. Are your children ashamed of you?

—Philadelphia Observer.

A Baptist church was organized at Pocasset, Mass. April 10, 1838.

Notice.

The adjourned meeting of the Second Anniversary of the Sabbath School Convention, of the Ashford Baptist Association, will be held at Willington, the last Wednesday in May next, at 10 o'clock, A. M., when an Address may be expected from Rev. N. D. Benedict, or Rev. N. Branch, his alternate, and reports upon the following subjects from the individuals whose names are annexed. *S. S. Libraries*, B. Cook, Jr., J. Chaplin, Teacher's Meetings, N. D. Benedict. *Visiting Schools and Families*, J. Grow, Wm. H. Manning. *New Schools*, N. Branch. *Adult Classes*, L. Gage. *New Publications*, T. Huntington. *Circular Letter*, Wm. Brown. *Anniversaries*, D. Munger.

On the expediency and practicability of establishing a Seminary, for the instruction of Sabbath School Teachers. —J. Chaplin, B. Cook, Jr. and N. Branch.

All the Sabbath Schools connected, or wishing to connect themselves, with this Convention, are earnestly requested to report immediately their statistics to the Secretary, and send Delegates to the Conven-

tion. In behalf of the Board.

B. COOK, Jr. *Secretary.*

Willimantic, April 18, 1838.

B. COOK, Jr. *Secretary.*

NEW GOODS.

J. W. DIMOCK & CO.

HAVE this day received their Spring supply of goods of recent importations which have been purchased at the present low prices, and we offer them to our customers with entire confidence, that our friends will be satisfied on examination; they consist in part of Wool Dyed, Blk, Light and Dark Blue, Apple, Polish, Invisible, and Bottle Green, Drab, Tattee, Violet Blue, Dahlia, Mulberry, Olive, Brown and Mixed Broad Cloths, from \$2.50, to \$11.50 per yard. Ribbd, Plain, and Striped Cassimers, and Satinets in great variety. Sup. Rich figured, White and Black Satin, do. Plain and Figured Velvets, Valencia, Marseilles, and Cashmere Vestings, Bamas, Stocks, Bosoms, Collars, Suspenders, Hosiery, Gloves, Silk and Linen Hk's, Measures, Squares, together with a large assortment of trimmings suited to the trade.

N. B. Our Customers may depend on having their garments made up in good taste, and finished within the time specified—all orders will be gratefully received and faithfully executed.

Spring fashions received.

March 30.

NEW BOOKS.

PRIZE essay on Religious Dissensions—their causes and cure—by Rev. Pharcillus Church, author of *Philosophy of Benevolence*.
Bronson's Notes on the Gospels, 1st. and 2d. vols.
Judd's examination of "Fowler on Baptism."
Judd's Review of "Stuart on Christian Baptism."
Ripley's Reply to Stuart on Baptism.
Celestial Scenery—by Thomas Dick, L. L. D.
Lockhart's Life of W. Scott, 6 vols.
Yankee Notions, with illustrations—by D. C. Johnston.

Also:

A general assortment of School, Theological and Miscellaneous Books.

CANFIELD & ROBINS.

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NEW SPRING GOODS.

JOHN OLMSTED & CO.

Are now opening their full Spring supply of DRY GOODS, purchased during the last three weeks, mostly at Auction, for cash, which will enable them to sell as cheap at least as any other establishment in the city. Among the Goods now opening, are

100 Pieces French Calicos; Jacquets and Muslins, entire new designs and very handsome

printing patterns; mourning and 2d mourning do.

Florine Silks; plain and printed mourning Challys; fine Bombazines.

200 pieces figured and plain, jet and blue black, and colored Silks and Rep's, in great variety, probably the best assortment ever offered in this city.

30 Brooch Shaws, in fawn, drab, brown, salmon, black and white centers, some very high cost; Linen Cambrie Hdks', in plain, printed borders and printed centers; Scarfs, Fancy Hdks', and Shawls, in every variety; complete assortment of Lace Goods, Swiss Muslins, Hosiery, Gloves, zephyr worsted Crusts, &c.

Also, a full assortment of Broadcloths, Cassimeres, Satinets, Vestings; a great variety of Goods for Men's and Boy's summer clothing; Italian Cravats, Umbrellas, Waltham and other domestic Cottons; Shirts, and fine Linens of superior fabric.

In their Carpet Room may be found a large assortment of CARPETINGS, and Carpet Goods of every description, new and elegant patterns, at reduced prices, together with every variety of Furniture Dry Goods and House-Keeping articles, at the lowest prices.

March 23.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with due promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphilet Terry, H. S. Huntington, H. Huntington, Jr. Albert Day, Samuel Williams.	Job Allyn, Edwin D. Morgan, George Putnam, Junius S. Morgan.
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ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

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PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or annually secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

David F. Robinson, Wm. W. Ellsworth, Henry Hudson, Thomas C. Perkins, Charles H. Northam, Ebenezer Flower, Alexander H. Pomeroy, Philip Ripley, William Kellogg, James M. Bunce, Edmund G. Howe, Thomas Belknap,	Hezekiah King, Asahel Saunders, S. B. Grant, Henry Waterman, Joshua P. Burnham, Francis Parsons, Jeremiah Brown, Lemuel Humphrey, B. W. Green, George R. Berg, Chas. H. Brainard, Morris Earle.
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DAVID F. ROBINSON, Pres't.

JAMES M. GOODWIN, Sec'y.

March 23, 1838.

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ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.